Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Jathiyah

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حـم

45:1 Ha Mim.

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

45:2 The revelation of the Book is from Allah, the Almighty, the All-Wise.

إِنَّ فِى السَّمَـوَتِ وَالاٌّرْضِ لاّيَـتٍ لِّلْمُؤْمِنِينَ

45:3 Verily, in the heavens and the earth are signs for the believers.

وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَـتٌ لِّقَوْمٍ يُوقِنُونَ

45:4 And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.

وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَمَآ أَنَزَلَ اللَّهُ مِنَ السَّمَآءِ مِّن رِّزْقٍ فَأَحْيَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ ءَايَـتٌ لِّقَوْمٍ يَعْقِلُونَ

45:5 And in the alternation of night and day, and the provision that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds, are signs for a people who understand.

A Directive to contemplate over Allah's Ayat

Allah says,

حم (١)

Ha Mim.

تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٢)

The revelation of the Book is from Allah, the Almighty, the All-Wise.

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ (٣)

Verily, in the heavens and the earth are signs for the believers.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ (٤)

And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاء مِن رِّزْقٍ ...

And in the alternation of night and day, and the provision that Allah sends down from the sky,

Allah directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and

the earth and the various types and categories of creatures in them. There are the angels, Jinns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures.

The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allah the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, `provision', because it is the resource that produces various provisions,

... فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ...

and revives therewith the earth after its death,

after it was dry and had no vegetation or life of any kind.

Allah said next,

... وَتَصْرِيفِ الرِّيَاحِ ...

and in the turning about of the winds,

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

... آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ (٥)

are signs for a people who understand.

Allah said first لَآيَاتٍ لِّلْمُؤْمِنِينَ (are signs for the believers),

then يُوقِنُونَ (who have faith with certainty),

then يَعْقِلُونَ (who understand),

thus ascending from one honorable stage to what is more honorable and higher in grade.

These Ayat are similar to an Ayah in Surah **Al-Baqarah**,

إِنَّ فِي خَلْقِ السَّمَـوَتِ وَالاٌّرْضِ وَاخْتِلَـفِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِى تَجْرِى فِى الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَـحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالأَرْضِ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding. (2:164)

تَلْكَ ءَايَـتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

45:6 These are the Ayat of Allah, which We recite to you with truth.

فَبِأَىِّ حَدِيثٍ بَعْدَ اللَّهِ وَءايَـتِهِ يُؤْمِنُونَ

Then in which speech after Allah and His Ayat will they believe?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ

45:7 Woe to every sinful liar.

يَسْمَعُ ءَايَـتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا

45:8 Who hears the Ayat of Allah Tutla (recited) to him, yet persists with pride as if he heard them not.

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

So announce to him a painful torment!

وَإِذَا عَلِمَ مِنْ ءَايَـتِنَا شَيْئاً اتَّخَذَهَا هُزُواً أُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

45:9 And when he learns something of Our Ayat, he makes them a jest. For such there will be a humiliating torment.

مِّن وَرَآئِهِمْ جَهَنَّمُ

45:10 In front of them there is Hell.

وَلاَ يُغْنِى عَنْهُم مَّا كَسَبُواْ شَيْئاً وَلاَ مَا اتَّخَذُواْ مِن دُونِ اللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ

And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allah. And theirs will be a great torment.

هَـذَا هُدًى

45:11 This is guidance.

وَالَّذِينَ كَفَرُواْ بِـَايَـتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.

The Description of the Sinful Liar and His Requital

Allah the Exalted says,

تِلْكَ آيَاتُ اللَّهِ ...

These are the **Ayat** of Allah --

in reference to the Qur'an with the proofs and evidences that it contains,

... نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ...

which We recite to you with truth.

for they contain the truth from the Truth (i.e., Allah).

... فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦)

Then in which speech after Allah and His **Ayat** will they believe?

Therefore, if they do not believe in Allah's **Ayat** nor abide by them, what speech after Allah and His **Ayat** will they then believe in?

Allah said next,

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ (٧)

Woe to every sinful liar.

who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allah's **Ayat**,

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ...

Who hears the **Ayat** of Allah **Tutla** (recited) to him,

meaning, being recited to him,

... ثُمَّ يُصِرُّ مُسْتَكْبِرًا ...

yet persists with pride,

i.e. in his disbelief, denial, pride and rebellion,

... كَأَن لَّمْ يَسْمَعْهَا ...

as if he heard them not.

i.e. as if he did not hear them being recited to him,

... فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (٨)

So announce to him a painful torment!

i.e. convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allah.

Allah said,

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ...

And when he learns something of Our **Ayat**, he makes them a jest.

i.e. if he learns anything from the Qur'an, he disbelieves in it and takes it as the subject of jest and ridicule,

... أُوْلَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٩)

For such there will be a humiliating torment.

i.e. as recompense for ridiculing the Qur'an and jesting about it.

In the Sahih, Muslim recorded from Abdullah bin Umar that;

the Messenger of Allah prohibited traveling with the Qur'an to enemy lands for fear that the Qur'an might be desecrated by the enemy.

Allah explained the type of torment that these people earn on the Day of Return;

مِن وَرَائِهِمْ جَهَنَّمُ ...

In front of them there is Hell.

meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

... وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا ...

And that which they have earned will be of no profit to them,

i.e. their wealth and children will not avail them,

... وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاء ...

nor those whom they have taken as protecting friends besides Allah.

i.e. nor will the false gods that they worshipped besides Allah benefit them in the least,

... وَلَهُمْ عَذَابٌ عَظِيمٌ (١٠)

And theirs will be a great torment.

Allah the Exalted said,

هَذَا هُدًى ...

This is **Huda** (guidance). (in reference to the Qur'an),

... وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مَّن رِّجْزٍ أَلِيمٌ (١١)

And those who disbelieve in the **Ayat** of their Lord, for them there is a painful torment of **Rijz**.

that is agonizing and severe. Allah knows best.

اللَّهُ الَّذِى سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِىَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

45:12 Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.

وَسَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ جَمِيعاً مِّنْهُ

45:13 And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him.

إِنَّ فِى ذَلِكَ لاّيَـتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in it are signs for a people who think deeply.

قُل لِّلَّذِينَ ءَامَنُواْ يَغْفِرُواْ لِلَّذِينَ لاَ يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِىَ قَوْماً بِمَا كَانُواْ يَكْسِبُونَ

45:14 Say to the believers to forgive those who hope not for the Days of Allah, that He may recompense people, according to what they have earned.

مَنْ عَمِلَ صَـلِحاً فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا

45:15 Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself).

ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ

Then to your Lord you will be made to return.

The Subjugation of the Sea, etc., is among Allah's Signs

Allah the Exalted says,

اللَّهُ الَّذِي سخَّرَ لَكُمُ الْبَحْرَ ...

Allah, it is He Who has subjected to you the sea,

Allah the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

... لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ ...

that ships may sail through the sea by His command,

> i.e., of Allah the Exalted, Who ordered the sea to carry ships,

... وَلِتَبْتَغُوا مِن فَضْلِهِ ...

and that you may seek of His bounty,

> i.e. in commercial and business transactions,

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٢)

and that you may be thankful.

> i.e. for earning various provisions brought to you from far away provinces and distant areas through the sea.

Allah the Exalted said,

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

And has subjected to you all that is in the heavens and all that is on the earth;

> i.e. the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty.

Allah's statement next,

... جَمِيعًا مِّنْهُ ...

it is all from Him.

> i.e. Alone without partners in giving any of it.
>
> Allah the Exalted said in another Ayah,
>
> وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ
>
> And whatever of blessings you have, it is from Allah. Then, when harm touches you unto Him you cry aloud for help. (16:53)

Ibn Jarir recorded that Al-`Awfi reported that Ibn Abbas said about Allah's statement, وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ (And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.)

> "Everything is from Allah, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain.''

Allah said.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لَّقَوْمٍ يَتَفَكَّرُونَ (١٣)

Verily, in it are signs for a people who think deeply.

The Command to be Patient with the Harm of Idolators

Allah's saying;

قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُونَ أَيَّامَ اللَّهِ ...

Say to the believers to forgive those who hope not for the Days of Allah,

> means, let the believers forgive the disbelievers and endure the harm that they direct against them.
>
> In the beginning of Islam, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islam. However, when the disbelievers persisted in stubbornness, Allah legislated for the believers to fight in **Jihad**.
>
> Statements of this meaning were collected from Abdullah bin Abbas and Qatadah.

Mujahid said about Allah's statement, لا يَرْجُون أَيَّامَ اللَّهِ (those who hope not for the Days of Allah),

"They do not appreciate Allah's favors.''

Allah said,

... لِيَجْزِيَ قَوْمًا بِما كَانُوا يَكْسِبُونَ (١٤)

that He may recompense people, according to what they have earned.

> meaning, if the believers forgive the disbelievers in this life, Allah will still punish the disbelievers for their evil in the Hereafter.

Allah's statement next,

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاء فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ (١٥)

Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.

> meaning, you will all return to Allah on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

وَلَقَدْ ءَاتَيْنَا بَنِى إِسْرَءِيلَ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَـهُمْ مِّنَ الطَّيِّبَـتِ وَفَضَّلْنَـهُمْ عَلَى الْعَـلَمِينَ

45:16 And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations.

وَءاتَيْنَـهُم بَيِّنَـتٍ مِّنَ الاٌّمْرِ

45:17 And gave them clear proofs in matters.

فَمَا اخْتَلَفُوا۟ إِلاَّ مِن بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْياً بَيْنَهُمْ

And they differed not until after the knowledge came to them, through envy among themselves.

إِنَّ رَبَّكَ يَقْضِى بِيْنَهُمْ يَوْمَ الْقِيَـمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ

Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

ثُمَّ جَعَلْنَـكَ عَلَى شَرِيعَةٍ مِّنَ الاٌّمْرِ فَاتَّبِعْهَا وَلاَ تَتَّبِعْ أَهْوَآءَ الَّذِينَ لاَ يَعْلَمُونَ

45:18 Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ اللَّهِ شَيْئاً

45:19 Verily, they can avail you nothing against Allah.

وَإِنَّ الظَّـلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَاللَّهُ وَلِىُّ الْمُتَّقِينَ

Verily, the wrongdoers are protecting friends of one another, but Allah is the Protector of those who have Taqwa.

هَـذَا بَصَـئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

45:20 This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.

Preference of Allah to the Children of Israel and their dispute thereafter

Allah the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship.

Allah said,

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ ...

And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things,

such as foods and drinks,

... وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ (١٦)

and preferred them above the nations. (of their time),

وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ...

And gave them clear proofs in matters.

i.e. `We gave them evidences, proofs and unequivocal signs.'

... فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءهُمْ الْعِلْمُ بَغْيًا بَيْنَهُمْ ...

And they differed not until after the knowledge came to them, through envy among themselves.

Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

... إِنَّ رَبَّكَ ...

Verily, your Lord (`O Muhammad'),

... يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١٧)

will judge between them on the Day of Resurrection about that wherein they used to differ.

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Ayah contains a warning to the Muslim **Ummah** as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allah said,

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا ...

Then We have put you on a (legal) way of commandment. So follow you that.

`follow what was revealed to you from your Lord, O Muhammad, there is no true deity except Him, and turn away from the idolators.'

Allah said,

... وَلَا تَتَّبِعْ أَهْوَاء الَّذِينَ لَا يَعْلَمُونَ (١٨)

إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ ...

and follow not the desires of those who know not.

Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another,

Allah says, `what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

... وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (١٩)

but Allah is the Protector of those who have **Taqwa**.

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness.

Allah said,

هَذَا بَصَآئِرُ لِلنَّاسِ ...

This is a clear insight and evidence for mankind,

in reference to the Qur'an,

... وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ (٢٠)

and a guidance and a mercy for people who have faith with certainty.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَـتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَوَآءً مَّحْيَـهُمْ

45:21 Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death?

وَمَمَـتُهُمْ سَآءَ مَا يَحْكُمُونَ

Worst is the judgement that they make.

وَخَلَقَ اللَّهُ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

45:22 And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned,

وَهُمْ لاَ يُظْلَمُونَ

and they will not be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَـهَهُ هَوَاهُ

45:23 Have you seen him who takes his own lust as his god?

وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَـوَةً

And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight.

فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ

Who then will guide him after Allah?

أَفَلاَ تَذَكَّرُونَ

Will you not then remember ?

The Life and the Death of the Believers and the Disbelievers are not Equal

Allah the Exalted states here that the believers and the disbelievers are never equal. Allah said in another Ayah,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (59:20)

Allah said here,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ ...

Or do those who earn evil deeds think,

those who commit and practice evil,

... أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاء مَّحْيَاهُم وَمَمَاتُهُمْ ...

that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death,

i.e. treat them equally in the present life of the world and in the Hereafter

... سَاء مَا يَحْكُمُونَ (٢١)

Worst is the judgement that they make.

i.e. `worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

At-Tabarani recorded that Shubah said that Amr bin Murrah narrated that Abu Ad-Duha said that Masruq said that;

Tamim Ad-Dari once stood in voluntary prayer through the night until the morning only reciting this Ayah,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds...

Allah said in reply: **سَاء مَا يَحْكُمُونَ** (Worst is the judgement that they make.)

Allah said,

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

And Allah has created the heavens and the earth with truth,

meaning, in justice,

... وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢٢)

in order that each person may be recompensed what he has earned, and they will not be wronged.

Allah the Exalted said,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ...

Have you seen him who takes his own lust as his god,

> i.e. who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it!

Allah's statement,

... وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ ...

And Allah left him astray with knowledge,

> It has two meanings.
>
> - One of them is that Allah knew that this person deserves to be misguided, so He left him astray.
>
> - The second meaning is that Allah led this person astray after knowledge reached him and the proof was established before him.
>
> The second meaning includes the first meaning, but not the opposite.

Allah said,

... وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً ...

and sealed his hearing and his heart, and put a cover on his sight.

> so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened.

This is why Allah said,

... فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ (٢٣)

Who then will guide him after Allah? Will you not then remember?

Allah said in a similar Ayah,

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions. (7:186).

وَقَالُواْ مَا هِىَ إِلاَّ حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلاَّ الدَّهْرُ

45:24 And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلاَّ يَظُنُّونَ

And they have no knowledge of it, they only presume.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بَيِّنَـتٍ مَّا كَانَ حُجَّتَهُمْ إِلاَّ أَن قَالُواْ ائْتُواْ بِـَابَآئِنَآ إِن كُنتُمْ صَـدِقِينَ

45:25 And when Our Clear Ayat are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!''

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

45:26 Say (to them):

"Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.

وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

But most of mankind know not.''

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allah mentions here the creed of **Ad-Dahriyyah** and the Arab idolators who embraced their creed, denying Resurrection,

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا ...

And they say: "There is nothing but our life of this world, we die and we live....''

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement.

This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection.

This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty--six thousand years, when everything will restart its life--cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation.

They said,

... وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ...

and nothing destroys us except **Ad-Dahr** (time).

Allah the Exalted said in reply,

... وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (٢٤)

And they have no knowledge of it, they only presume.

i.e. they speculate and guess!

As for the Hadith recorded by the two collectors of the Sahih, and Abu Dawud and An-Nasa'i, from Abu Hurayrah that the Messenger of Allah said,

يَقُولُ تَعَالَى:

يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أُقَلِّبُ لَيْلَهُ وَنَهَارَه

Allah the Exalted says,

"The Son of `Adam annoys Me when he curses **Ad-Dahr** (time), while I am **Ad-Dahr**. In My Hand are all matters; I cause the alternation of his days and nights.''

In another narration;

لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرْ

Do not curse **Ad-Dahr** (time), for Allah is **Ad-Dahr**.

Ash-Shafi`i, Abu Ubaydah and several other Imams of Tafsir explained the meaning of the Prophet's statement, **لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللهَ تَعَالَى هُوَ الدَّهْرْ** (Do not abuse **Ad-Dahr** (time), for Allah is Ad-Dahr.) They said,

> "During the time of **Jahiliyyah**, when an affliction, a calamity or a disaster struck them, the Arabs used to say,
>
> `Woe to **Ad-Dahr** (time)!'
>
> So they used to blame such incidents on **Ad-Dahr**, cursing **Ad-Dahr** in the process. Surely, it is Allah the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed **Ad-Dahr**, it was as if they were cursing Allah Himself, since truthfully, He causes all incidents to happen. Therefore, abusing **Ad-Dahr** was prohibited due to this consideration, for it was Allah Whom they meant by abusing **Ad-Dahr**, which -- as we said-- they accused of causing (distressful) incidents.''

This is the best explanation for this subject, and it is the desired meaning. Allah knows best.

We should mention that Ibn Hazm and those of the Zahiriyyah like him made an error when they used this Hadith to include **Ad-Dahr** among Allah's most beautiful Names.

Allah's statement,

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ...

And when Our Clear Ayat are recited to them,

means, when the truth is made plain to them and used as evidence against them, asserting that Allah is able to resurrect the bodies after they have perished and disintegrated,

... مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (٢٥)

their argument is no other than that they say: "Bring back our fathers, if you are truthful!''

`bring them back to life, if what you say is true.'

Allah the Exalted said,

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ...

Say (to them):

"Allah gives you life and then causes you to die...''

`for you are witnesses that He brings you (or new life) to existence after non--existence,'

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَتًا فَأَحْيَـكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life. (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

Allah said next,

... ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيبَ فِيهِ ...

then He will assemble you on the Day of Resurrection about which there is no doubt.

`when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (Bring back our (dead) fathers, if you are truthful!) Allah said,

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ

The Day when He will gather you (all) on the Day of Gathering. (64:9),

لأَيِّ يَوْمٍ أُجِّلَتْ

لِيَوْمِ الْفَصْلِ

For what Day are these signs postponed? For the Day of sorting out. (77:12-13),

and,

وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ

And We delay it only for a term (already) fixed. (11:104)

Allah said here, ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيبَ فِيهِ (then He will assemble you on the Day of Resurrection about which there is no doubt.) there is no doubt that it will come,

... ولَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٦)

But most of mankind know not.

and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life.

Allah the Exalted said,

إِنَّهُمْ يَرَوْنَهُ بَعِيداً

وَنَرَاهُ قَرِيباً

Verily, they see it afar off. But We see it (quite) near. (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

وَلِلَّهِ مُلْكُ السَّمَوَتِ وَالأٌّرْضِ

45:27 And to Allah belongs the kingdom of the heavens and the earth.

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ

And on the Day that the Hour will be established -- on that Day the followers of falsehood shall lose.

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَـبِهَا

45:28 And you will see each nation humbled to their knees (Jathiyah), each nation will be called to its Record (of deeds).

الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This Day you shall be recompensed for what you used to do.

هَـذَا كِتَـبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ

45:29 This Our Record speaks about you with truth.

إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ

Verily, We were recording what you used to do.

Some of the Conditions of the Day of Resurrection and its Horrors

Allah says,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرض ...

And to Allah belongs the kingdom of the heavens and the earth.

Allah mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter.

Allah's statement,

... وَيَوْمَ تَقُومُ السَّاعَةُ ...

And on the Day that the Hour will be established,

i.e. on the Day of Resurrection,

... يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ (٢٧)

on that day the followers of falsehood shall lose.

those who disbelieve in Allah and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers.

Allah said,

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ...

And you will see each nation humbled to their knees (**Jathiyah**),

kneeling, fearful of the tremendous calamity and events.

It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrahim, the **Khalil**. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allah) but about myself.''

And even `Isa, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me.''

Allah said next,

... كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا ...

each nation will be called to its Record.

meaning, Record of deeds.

Allah said in a similar Ayah,

وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ

And the Book will be presented; and the Prophets and the witnesses will be brought forward, (39:69)

This is why Allah said here,

... الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ (٢٨)

This Day you shall be recompensed for what you used to do.

`you will be judged according to your deeds, good and evil.'

Allah said in similar Ayat;

يُنَبَّأُ الإِنسَـنُ يَوْمَئِذِ بِمَا قَدَّمَ وَأَخَّرَ

بَلِ الإِنسَـنُ عَلَى نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْقَى مَعَاذِيرَهُ

On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses. (75:13-15)

Allah said,

هَذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ...

This, Our Record speaks about you with truth.

It contains the record of all your actions, without addition or deletion.

Allah also said:

وَوُضِعَ الْكِتَـبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يوَيْلَتَنَا مَا لِهَـذَا الْكِتَـبِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًا وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say:

"Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!''

And they will find all that they did, placed before them, and your Lord treats no one with injustice. (18:49)

Allah's statement,

... إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ (٢٩)

Verily, We were recording what you used to do.

means, `We ordered Our scribe angels to record your deeds.'

Ibn Abbas and others commented,

"The angels record the deeds of the servants and then ascend to heaven with them. There, they

meet the angels entrusted with the Records of deeds sent down from **Al-Lawh Al-Mahfuz** on each Night of **Al-Qadr**, containing what Allah has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted.''

He then recited this Ayah, **إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ** (Verily, We were recording what you used to do.

فَأَمَّا الَّذِينَ ءامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِ

45:30 Then, as for those who believed and did good deeds, their Lord will admit them to His mercy.

ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

That will be the evident success.

وَأَمَّا الَّذِينَ كَفَرُواْ أَفَلَمْ تَكُنْ ءَايَـتِى تُتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْماً مُّجْرِمِينَ

45:31 But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you? But you were proud, and you were a people who were criminals.''

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لاَ رَيْبَ فِيهَا

45:32 And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,''

قُلْتُم مَّا نَدْرِى مَا السَّاعَةُ إِن نَّظُنُّ إِلاَّ ظَنّاً وَمَا نَحْنُ بِمُسْتَيْقِنِينَ

you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein)."

وَبَدَا لَهُمْ سَيِّئَـتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

45:33 And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

45:34 And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.

وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

And your abode is the Fire, and there is none to help you."

ذَلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ ءَايَـتِ اللَّهِ هُزُواً وَغَرَّتْكُمُ الْحَيَوةُ الدُّنْيَا

45:35 This, because you took the revelations of Allah in mockery, and the life of the world deceived you.

فَالْيَوْمَ لاَ يُخْرَجُونَ مِنْهَا وَلاَ هُمْ يُسْتَعْتَبُونَ

So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَـوَتِ وَرَبِّ الاٌّرْضِ رَبِّ الْعَـلَمِينَ

45:36 So all praise is due to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.

وَلَهُ الْكِبْرِيَآءُ فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعِزِيزُ الْحَكِيمُ

45:37 And His is the majesty in the heavens and the earth, and He is Al-`Aziz, Al-Hakim.

Allah states to us His judgement in His creation on the Day of Resurrection,

Allah says,

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Then, as for those who believed and did good deeds,

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allah and conforming with Islamic legislation;

... فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ...

their Lord will admit them to His mercy.

and that is Paradise.

In the Sahih, Allah said to Paradise;

أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاء

"You are My mercy, with which I grant mercy to whom I will,''

Allah said;

... ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ (٣٠)

That will be the evident success.

i.e. clear and apparent.

Allah said,

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ ...

But as for those who disbelieved (it will be said to them):

"Were not Our Ayat recited to you? But you were proud...''

They will be admonished and criticized with this statement, that means, `have not the Ayat of **Ar-Rahman** been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

... وَكُنتُمْ قَوْمًا مُّجْرِمِينَ (٣١)

and you were a people who were criminals.

`by your actions, as well as, the denial that your hearts contained.'

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا ...

And when it was said:

"Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,''

`when the believers said these words to you;'

... قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ ...

you said: "We know not what is the Hour...''

`we do not recognize what you are talking about,'

... إِن نَّظُنُّ إِلَّا ظَنًّا ...

we do not think it but conjecture,

`we only remotely think that it might come,'

... وَمَا نَحْنُ بِمُسْتَيْقِنِينَ (٣٢)

and we have no firm convincing belief (therein).

`we are not sure of it.'

Allah said,

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ...

And the evil of what they did will appear to them,

the repercussion of their evil deeds will become apparent to them,

... وَحَاقَ بِهِم ...

and will completely encircle them. (from all directions),

... مَّا كَانُوا بِهِ يَسْتَهْزِؤُون (٣٣)

that which they used to mock at,

i.e. of the coming torment and punishment,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ ...

And it will be said: "This Day We will forget you...''

`We will treat you as if We have forgotten you, casting you in the fire of **Jahannam**,'

... كَمَا نَسِيتُمْ لِقَاء يَوْمِكُمْ هَذَا ...

as you forgot the meeting of this Day of yours.

`and did not work for it because you did not believe in its coming,'

... وَمَأْوَاكُمْ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ (٣٤)

And your abode is the Fire, and there is none to help you.

In the Sahih, it is reported that Allah the Exalted will ask some of His servants on the Day of Resurrection,

أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرْكَ تَرْأَسُ وَتَرْبَعُ؟

فَيَقُولُ: بَلَى يَارَبِّ.

فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيَّ؟

فَيَقُولُ: لَا.

فَيَقُولُ اللهُ تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي

"Have I not given you a spouse, honored you and subjected the camels and horses to you?

Have I not allowed you to be a chief and a master?''

The servant will say in answer, "Yes, O Lord!''

Allah will say, "Did you think that you would ever meet Me?''

He will say, "No.''

Allah the Exalted will say, "then this Day, I will forget you as you forgot Me.''

Allah the Exalted said,

ذَلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا ...

This, because you took the revelations of Allah in mockery.

`We gave you this punishment as retribution because you mocked Allah's proofs that He sent to you, and made them the subject of jokes and jest,'

... وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ...

and the life of the world deceived you.

`this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

... فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا ...

So this Day, they shall not be taken out from there, (i.e. from Hellfire),

... وَلَا هُمْ يُسْتَعْتَبُونَ (٣٥)

nor shall they be returned to the worldly life.

no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allah mentioned His judgement for the believers and the disbelievers, He said,

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ ...

So all praise is due to Allah, the Lord of the heavens and the Lord of the earth,

He is their Owner and the Owner of all that is in and on them, and surely,

... رَبِّ الْعَالَمِينَ (٣٦)

and the Lord of all that exists.

Allah said next,

وَلَهُ الْكِبْرِيَاء فِي السَّمَاوَاتِ وَالْأَرْضِ ...

And His is the majesty in the heavens and the earth,

meaning, the kingship, according to Mujahid.

This Ayah means, Allah is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him.

In an authentic Hadith, the Prophet said,

يَقُولُ اللهُ تَعَالَى: الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَسْكَنْتُهُ نَارِي

Allah the Exalted said,

"Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!''

Muslim collected a similar Hadith.

Allah said,

... وَهُوَ الْعَزِيزُ ...

and He is the **Al-`Aziz**, (Who is never resisted or rivaled),

... الْحَكِيمُ (٣٧)

Al-Hakim

(all wise in His statements, actions, legislation and the decree that He appoints);

all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the Tafsir of Surah **Al-Jathiyah**. All praise and thanks are due to Allah alone.